THE NEWS BULLETIN

NATIONAL COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CANADA

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WORLD CONFERENCES

MESSAGES

Dr. John R. Mott.

Each one in the long series of World Conferences of the Young Men's Christian Associations, stretching over three quarters of a century, has made a great contribution to the constructive forces of the world, but those to be held in North America next summer come at a time when they will minister to a deeper and wider need than any of their predecessors. This is due, in the first place, to the startling development and manifestation in this day of divisive influences in the economic, international, and interracial relations of mankind. Moreover, all over the world there are multiplying and solemnizing signs that some of the oldest and most powerful religions, traditions, and social sanctions are relaxing their hold, especially on youth. What danger could be greater than to have a new generation without accepted, wise, and true guiding principles. Again, the business stagnation, financial depression, and widespread unemployment in so many parts of the world make today a far greater demand upon the services of an organization like the Association Movement than at any time in history except in the midst of the World War.

If ever leaders, members, and friends of the work of Christ among young men and boys needed to come together from all parts of the world to blend experience and insight, and to ensure united thinking, planning, and action, it is at the present time. The remarkably thorough preparations which are being carried forward, with full recognition of the necessity for exercising the wisest economy in all the plans, and likewise with a realising sense of the need of a marked accession of superhuman wisdom and power, give promise of gatherings which will strike at the very heart of these deepest needs.

Dr. Erich Stange, Germany.

We await upon God's Word to speak to the World Conferences, trusting in His promise that His Word shall not return empty.

We believe that the word of Christ has greater transforming power than all the programmes of men and therefore regard the World Conferences as among the most significant events of our time.

If God will use the World Conferences as a time for an adventure with us, then youth will have an adventure with God.

F. J. Chamberlain, England.

Real world fellowship in practice, the sharing of experiences, and the release of fresh energy and power for our work are things of priceless value just now, and it is just these things which a Y.M C A. World Conference makes possible. In its gatherings we shall find encouragement and hope not only in the successes reported, which will be many, but also in the fact that others are facing similiar difficulties and problems to those which we enjoy. Men who love the same great Captain have a bond which makes friendship simple and natural, and we shall be able to cheer each other on as we estimate the stresses of the campaign.

Professor P. C. Hsu, China.

Is there an essential unity which entitles the Y.M.C.A. to be called a World Movement? Has this Movement a message which the world at large can only ignore at its own risk? The 1931 Conferences at Toronto and Cleveland must find an adequate answer to these and other similar questions.

"GENEVA 1931"

—E.D.O.—

A group of about sixty men, representing twenty National Alliances had the responsibility of carrying forward the plans for the three World Y.M.C.A. events which are to be held in Toronto and Cleveland next summer. It was my privilege to be intimately associated with that group; together we worked over the documents resulting from the studies carried on during the past year in many nations; we ferreted out the issues and problems and planned the programmes for the coming conferences accordingly.

It was, indeed, a joy to gain admission to such a choice fellowship of kindred spirits, and to realize that while there was anything but uniformity in some of our points of view, and much diversity in our ideas of methods to be followed, in the main these are but different paths to the same great end of helping youth to know God and His way of life for them.

Basing my opinion upon the questions that were asked of me regarding Canada, and Toronto in particular, I am quite sure that the youth of the Association world and its leaders are expecting great things of us during the coming summer. To most of them "America" is a continent of adventure, a new world of hope and of freedom from age-long

restraints; we want to make their visit to Canada mean all of these and more, to them. It should be "an adventure with God" through a fellowship facing the great issues of this day together, and by the reporting of rich experiences, some of which may be truly shared in Toronto, leading on to a richer Association experience following these events.

Most of the delegates from abroad will attend the conferences only after having made great personal sacrifices in time and money; to many of them it will be "the trip of their life-time," so they will come with great expectations; let us fill their cups to overflowing.

Among the scraps of remarks suggesting the expectations of the men of the Geneva meetings for the Conferences, I picked up the following:—

"If God will use the World Conferences as a time for an adventure with us, then youth will have an adventure with God."

"That some way may come out of the meetings in Canada and United States that will lead to a more profound understanding between the nations, and that the Associations may take the initiative in this."

"To get a conviction as to what is the Association's message to youth."

"That in its gatherings we shall find encouragement and hope not only in the successes reported, which will be many, but also in the fact that others are facing similar difficulties and problems to those we enjoy."

I am sure their expectations include meeting a representative group of Canadian boys, young men and their leaders; we can and will produce them.

What more can I say than to assure us all that the quality of leadership of the Conferences is to be unprecedented in Association history. They will come from many nations, men who can skillfully lead out the delegates' thinking upon the aspects of the present world's crisis as it touches youth.

The Toronto Association committees are leaving no stones unturned in their plans to be "royal hosts" to our guests from the four corners of the earth.

MANPOWER FOR THE WORLD'S ASSEMBLY W.R.C.

Elsewhere in this issue, Mr. E. D. Otter in referring to some of the impressions gathered during his attendance at the meeting in Geneva of the planning committees for the World Assemblies, speaks of the high expectations of the various national Association Representatives as they looked forward to Canada's hospitality. Many National delegations are now practically complete. Delegates are studying the issues which will constitute the programs and are preparing to receive from and to contribute to their careful consideration. The appointment of our own Canadian delegation is proceeding, the following having thus far been nominated by local Associations.

Allandale—Wm. James Blair.

Calgary—G. Jeffrey Hodges, Winston Cooper.

Hamilton—Robert J. Weston, Jr., A. W. Harrold, William Orlick, R. A. Taylor.

Kenora—Harry M. Brown.

London—F. G. McAlister, Walter James Brown.

Midland—Lorne Letherby.

New Westminster—Frank Paulding.

St. Catharines—Wilson A. Salter, Charles F. Wallis.

Schreiber—William Small.

Vancouver—George A. Ross.

Wentworth County—Ashton Smith, Percy O. VanSickle.

Winnipeg—Gordon Hearn, Ronald Turner, G. M. C. Sprung, Fred G. Hubbard, W. E. Davison, H. G. Dawson, R. F. McWilliams.

The process of completing the selection of Canadian delegates should be carried forward with all despatch commensurate with the securing of the very best representative Canadian Association men and boys.

A PROGRAM CONFERENCE

One of the most important gatherings of Association Boys Work Secretaries ever held was the Fifteenth Annual Conference of the Ontario and Quebec group held in Hamilton in February. It opened with a brief review of the story of Association service with boys in this country, which because of its somewhat general interest we summarize here

Apparently, at first, Association Boys' Work was characterized by direct personal contact. The secretary understood boys, was popular with them, and able to interest and amuse them. The underlying concept was the doctrine of original sin, and with evangelical fervor the secretary sought his one objective—the salvation of the souls of his boys. Mass meetings were the means, and numbers the criterion of success. The gymnasium was bait. Many of our older Association leaders today owe their positive Christian purposes to the earnest sincerity of that period.

Then came the belief that better work could be done through small groups. So it was seen that a secretary needed to have not only a thorough knowledge of boy nature but also the ability to enlist, train and supervise volunteer leaders Bible Study groups were the typical expression of this period. Gradually emerged the idea of all-round or fourfold development and a highly standardized program, known as Canadian Standard Efficiency Training, became nationally popular. It was a group program intended to prepare boys for Christian Citizenship and was built on a schedule that gave a group opportunities during a season's work to participate in physical, intellectual, social, and devotional activities. It was adopted by protestant

denominations and many local churches as their method and program of work with teen-age boys.

As this development proceeded Association Boy's Work Secretaries increasingly were expected to give leadership to co-operative enterprises among various community organizations. They came to think of themselves as, in a sense, social engineers, and to their practical knowledge of boys and leaders added something of sociology, psychology, and religious education. This was the period when "boys' work" became a popular slogan for all sorts of religious and service organizations.

Now we see a swinging away from the over-professionalized attitude toward "the boy" and "boys' work," to a saner and better informed interest in individual boys as persons, rather than types. In addition to all the previous requirements Association Boys' Work Secretaries must be in the best sense educators, interested in the growth of boys in the abundant life, willing to use any good means, and not tied to any particular one to attain this purpose As expert technicians they must be able to use intelligently such instruments of diagnosis, curriculum, and measurement as modern experiment and experience demonstrate to be useful.

All this affects our own present day Association program. Dependence on a completely formulated curriculum has practically disappeared. Where once boys were given, as it were, flour, salt, yeast, and water—a four-fold classification of activities,—now it is seen that such a variety of diet is not necessarily that bread of life all have desired for them. Believing that no activity is exclusively mental, or religious, or physical, or social, many secretaries endeavor so to conduct any activity as to make it an "approach," an avenue, a channel, a means to an all-round growing life.

Having been told, however, that there is no inevitable relation between biblical information and ethical behaviour some have gone to the other extreme and have dropped all instruction. And in departing from the old four-fold plan, many have lost the feeling of certainty that grew out of definiteness. Having come to distrust activities planned by adults for boys and imposed upon them by the weight of authority a few leaders have placed as blind and mystical a dependence on activities prompted and governed solely by boys' interests as formerly was given the discarded method. There is no magic in mere "interest" as such. Since it is not an end, many Association leaders are demanding that as means it produce visible results in Christian character as shown in changed lives, or else that we "get back" to older ways which in other days did produce good results.

The conference did really serious work and made excellent progress in studying the vital elements that go to make up a present day association program of religious education.

Interesting features were the four luncheon periods at which there were addresses by Dr. Harvey Clare, of the Homewood Sanitorium, Guelph, on Mental Health; Dr. E. J. Bengough of McMaster University, Hamilton on The Canadian Educational Guidance Movement; Mr. Arthur Lismer of The Toronto Art Gallery on Creative Expression Through Art and the report of a commission on the relation of Physical Departments to Boys' Divisions.

Discussion on the boys physical commission report revealed a belief that the next annual conference should be open not only to boys' work secretaries, but also to all who are responsible for Association Program, whether Physical Directors or Young Men's Secretaries.

Many conferences justify themselves solely in the fellowship and inspiration received by those who attend. This issued also in actual practical suggestions for local Association experiment, and in commitments to definite study and observation and report of some fifty different boys' program features by twenty-two secretaries who pledged themselves to each other in a sort of fellowship of professional good craftsmanship. Many of these reports of experiences with purposeful activities will be made at the Lake Couchiching Summer School and will form the bases of a course on Association program which will be built on actual local needs.

Word just comes that Mr. K. T. Paul, for many years General Secretary of the Indian National Council, relinquished his physical body on April 13th. His spirit goes on with the work he loved and lives in the hearts of those who loved him. "K. T. Paul" was well known to the Associations in Canada by reputation and also personally to many who have met him and heard him on visits here Recently retired from professional responsibility in our Association, he had devoted his great gifts to the cause of his mother India. A man of clear mind, definite purpose, masterful leadership, and executive power, K. T. Paul will long be remembered as a worthy member of a generation of great Association leaders.

Early on the morning of April 14th, Kathleen, beloved wife of L. M. Sommer, General Secretary of the Galt Association, passed on. A baby girl and two young children mourn with Laurie an irreparable loss. Our hearts go out to them in deepest sympathy.

Whither Bound in the Y.M.C.A.

The Challenge of a New Social Order

SHERWOOD EDDY

EVERY Christian and indeed every idealist must have some vision of the goal of the new social order for which we are all laboring. No true follower of Jesus can accept the status quo of our present day injustice but must strive to change it into the likeness of the Kingdom of God. But the moment we attempt to do so we are beset with difficulties. I fear it is true, at least in the States, though I cannot speak for Canada, that fully nine-tenths of our Christians, whether in the pulpit or the pews, whether educators, business men or Y.M.C.A. secretaries, are silent on the specific implications of the social gospel, whether it be from lack of vision or courage or some other cause. All of us are bound up in the present social order, dependent upon its financial support, its approval and direction and perhaps no one more than the Y.M.C.A. secretary.

SHERWOOD EDDY

Yet there are signs of change and of promise. The present world economic depression and widespread unemployment lead many to question and challenge the present order and force some of us to think. Having reached the retirement age of sixty recently, I had to rethink and restate my own position somewhat as follows:

All life for me is summed up in the single universal principle of love as exemplified in the life and teaching of Jesus. This implies, for the individual, a new recognition of the value of personality, in self-realization through self-sacrifice, and the possibility of abundant life for each. And for society, love implies complete mutuality as the full sharing of life, as the basis of brotherhood. Such a brotherhood, where love is regnant in all human relations, would constitute a new social order, a Kingdom of God, a commonwealth of men sharing in the good life for all. Love did not in Jesus' view imply a vapid sentimentality of mere emotion; it could not mean less than justice, as for instance for vast wealth unshared, side by side with poverty unrelieved, handing out mere doles of inadequate "charity" in periodic depressions; or permanent slums. Instead, love must mean, in mutuality, in full sharing, right relations in all areas of life.

For this must mean: Right relations between man and man in basic economic justice in the sharing of love, in racial brotherhood, in clean politics, in right international relations which shall stop war and the feverish preparation for it and shall prepare for peace instead. It must mean right relations between man and woman and deliverance from the morbid asceticism and Puritan silence of prudery with regard to sane sex education for all our youth and deliverance for suffering womanhood by scientific family limitation. It must mean finally right relations between man and God, that will be nothing less than a rediscovery of the religion of Jesus and may involve a reformation as thorough-going as that under Martin Luther, not in doctrine but in life.

First of all, a new social order must mean right relations in basic economic justice. Today vast armies of men all over the world are unemployed because they have produced too much; they are hungry when we have raised too much wheat; they shiver with cold while we have too many textiles. Here is a man in the States who has talked constantly of high wages, whose income was calculated by the New York World in a recent year as "$11,415 an hour, $273,976 a day or about $80,000,000 a year." Yet one of his employees, after nearly twenty years of faithful and efficient service, writes that due solely to lack of work he is $700 in debt, owing five months' rent, served with notice of eviction and that he earned last year less than $1500 on the part time work which was all that was available.

Seventeen other less prosperous nations have insured their unemployed with compulsory or subsidized systems of self-respecting insurance, to which the worker makes a regular, small contribution from his wage. Yet the richest country on earth, in a splanless chaos, in a competitive anarchy of private profit, has nothing to offer but a spasm of "charity" or artificial and unscientific public works, to meet a fraction of the need of the unkown number of the unemployed. To our disgrace, in the States we do not even know how many are unemployed and have no adequate plan to meet the present crisis, or the periodic cyclical depressions, or the chronic maldistribution of wealth and income. This is not justice, it is not love, but their antithesis. If the ideals of Jesus were applied or realized it would mean a Christian industrial and economic order of justice and love.

If we begin in earnest to apply the Christian principle of love to life it will lead some to a new conception of responsible stewardship, like Mr. Hyde of Kansas, who has given in bad years and good years from half to nine-tenths of his income to the causes of the Kingdom for an entire generation, living the simple life and laying up practically nothing for himself in the way of treasures on earth. It will lead some, like William P. Hapgood, to apply the principle of love in industrial democracy in their business, sharing both profit and power with the workers. It will lead others, like Powers Hapgood, into the ranks of the toilers to provide a new leadership for organized labor.

But since all of these are voluntary activities which after nineteen centuries touch but a small and insufficient fraction of human lives, it will convince most of us that voluntary activity must be supplemented and fulfilled by growing social control. Here are several of the objectives for which some of us intend to stand:

1. The protection of the workers by hand and brain against the four great risks of industry and indeed of life itself—accidents, illness, old age and unemployment. Society, not the individual, should assume the burden, through various forms of social insurance of these risks which now bring so much tragedy into the life of tens of thousands of our people.

2. The restoration of an increasing share in the wealth created by society to the community for social purposes, through the imposition of higher income and inheritance taxes on the higher income levels and of land values taxes.

3. The reorganization under public ownership and operation of such strategic industries as are now being grossly mismanaged or which are gouging the public through excessive charges and the regulation of which has broken down. In the forefront of these two types of industrial undertakings come the chaotic coal industry, and the highly concentrated electric power industry.

4. The freeing of labor from unfair legal restrictions upon their activities.

5. A program of farm relief which will reduce the disparity between urban and rural prices.

6. The freeing of Western civilization from the menace of another war. Unless the forces of destruction in the present nationalistic system are checked, the Western World at best will be hurried into another far more disastrous war than that from which we emerged a decade ago.

There is need also of a philosophy. Nor can this any longer be an individualistic, laissez faire philosophy, formulated to fit a primitive agricultural and handicraft civilization, and based on the false hypothesis that we are still living in the days of "rugged individualism." Only a philosophy of co-operation, of collectivism, of associated effort for the common good, is applicable to the needs of the common people today.

To realize all of the above social objectives we shall need the dynamic of religious passion. But it will have to be religion vitalized, rationalized, moralized and socialized. Wherever simple folklore has hardened into infallible dogma in contradiction to modern science, the dead branches of tradition must be pruned away. Wherever religion has become an irrelevancy out of vital contract with life and its immediate and challenging problems, it must be cut away and religion moralized and socialized. In the words of Ernest Best, we must seek nothing less than to make "Christlike men and women in a Christlike society by the intelligent application of love in all the relations of life," in right relations between man and man, between man and woman, between man and God.

Will the Y.M.C.A. have the vision and courage to lead in this great movement, or, like the professional priest and Levite of old, pass by on the other side and fail to be Christian in this day of crisis?

SOME SOCIAL OBJECTIVES FOR THE MODERN ASSOCIATION

1. **The protection of the workers by hand and brain against the four great risks of industry and indeed of life itself—accidents, illness, old age and unemployment. Society, not the individual, should assume the burden, through various forms of social insurance of these risks which now bring so much tragedy into the life of tens of thousands of our people.**
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"THE CHALLENGE OF RUSSIA"

Sherwood Eddy, Farrar and Reinhardt, $2.50.

His new book was written in Dr. Eddy's belief that the great Russian experiment is a ringing challenge to the rest of the world. It gives a comprehensive picture of conditions in the Soviet Republic and deals not only with the famous "Five Year Plan" but also such disputed matters as the status of religion and marriage. Convictions he expresses with characteristic vigor, but throughout he is sane and fair, supporting every conclusion with facts and experiences. All who wish to understand and to learn from Russia's successes and failures lessons to help us remake our own society, should read this book.

Annual Meetings

The following local Associations have recently carried out successful annual meetings:— Brownville Junction, Maine; Mimico, Ignace, Allandale, Schreiber, White River, Chapleau and Cartier.

Judged in the light of the very difficult conditions which prevail, the reports were gratifying.

Co-operation by Railway Officials

Mr. H. J. Humphrey, Assistant to the Senior Vice-President, C.P.R., Montreal, was the guest speaker at Brownville Junction; Mr. T. C. Hudson, General Superintendent, C N.R., Toronto, was the chief speaker at Mimico. Mr. J. D. Fraine, Superintendent, C.P.R., Kenora, represented his Company in his fine message to the members at Ignace. Mr. W. B. Way, Superintendent, C.N R., Allandale, brought the greetings of his Company at Allandale. Mr. T. Hambley, General Superintendent, C.P.R., North Bay, made addresses at the meetings at Schreiber, White River and Chapleau, and Mr. W. R. Boucher, Superintendent at Chapleau, represented his Company at the Cartier meeting. Other Division Officers contributed greatly to the success of the several meetings held. The Railroad Secretary attended and addressed all of these meetings but the one at Allandale, where the National Council staff was represented by John Geldart, the Foreign Work Secretary, who made the chief address.

The Crest Clubs

Much information of an encouraging nature regarding the progress of these Clubs has reached headquarters. There are now approximately 250 younger railway men enrolled in the eight Clubs which are functioning.

The Travelling Secretary was the guest speaker recently at a meeting of the Club in Kenora.

A. S. McA.

COUCHICHING 1931

Plans are now practically complete for the Summer School and Study Conference at Couchiching next summer, and the folder will be issued in the course of two weeks. The following preliminary statement might be of interest:

The dates this year have been adjusted to make way for the World's Assemblies at Toronto and Cleveland. The Summer School will run from August 11 to 28, and the Study Conference from August 17 to 28.

The Y.W.C.A. will be affiliated with us this year in summer training, and in addition to providing a number of special courses for their secretaries will share with us several joint courses.

For the Study Conference we have again been fortunate enough to secure two outstanding leaders in the persons of Henry F. Busch, Professor of Sociology at Western Reserve University, who will give a course on "The Association in the Modern Community," and Dr. Angus H. MacLean, a former Canadian and now of St. Lawrence University, who will deal with "The Curriculum of Religious Education." Attention is called to the fact that the Study Conference is designed for interested Association laymen as well as for senior secretaries. Laymen who can arrange to spend two weeks at Couchiching are assured not only of a delightful holiday but of stimulating discussions which will broaden and enrich their conception of Association work.

The following are the principal courses and instructors for the regular Summer School: (1) "Life and Teachings of Jesus" by P. I. Painter, Research Division, Geneva; (2) "Program Methods and Skills," A. J. Gregg of the United States National Council; (3) "Adult Education in the Y.M C.A.," Z. F. Willis, Director, International Y.M C.A. Schools, Geneva; (4) "Calisthenics and Gymnastics," M A Clevett, Director of Physical Activities, Y.M.C.A College, Chicago; (5) "Survey of Y.M.C.A. Work" (a course specially designed for new men), E. D. Otter, and Z. F. Willis.

THE CONFERENCE ON RESEARCH—MARCH 19-22, 1931

THE CONFERENCE ON THE ASSOCIATION PROFESSION—MARCH 23-26, 1931

R.E.G.D.

The number of Y.M.C.A. Conferences held annually is legion, but from the standpoint of their influence on the development of the Movement it is a question whether any are more significant than the two named above. This year the meeting place was Buck Hill Falls, Pa., and the group included representatives from the Personnel and Home Divisions of the United States and Canadian National Councils, the Y.M.C.A. Colleges, the various summer schools, and also a selected number of leading loca secretaries—about twenty-five in all at the first and thirty-five at the second.

It is not possible here to present fully the discussions at either conference, but a brief account of what took place may be of interest.

The Research Conference has three functions: (1) to advise regarding research and studies underway or planned throughout the Movement. (2) To co-ordinate present research enterprises. (3) To set going such new projects as seem necessary. Someone has said that there are three ways of running a business—by rule, by hunches, and by facts. With over 200 studies reported this year it is evident that the Y.M.C.A. is increasingly learning to operate according to the third of these methods, and it may be confidently predicted that in the future major changes in program and administrative policy will more and more be made in the light of

careful and scientific experimental work. The following were the principal areas to which the 1931 Conference gave its attention: (1) The growth and effectiveness of the Secretary, (2) Records in administration and supervision, (3) Surveys and survey techniques, (4) Character education. Twelve of the total number of studies reported were from Canada, and two more represented joint studies in co-operation with American Associations. It is to be hoped that our Movement will participate to a larger extent in the preparation for future conferences. There is evidence of interest on the part of numerous secretaries in the approach to their work represented by such studies and research. What is needed is that more of our staffs acquire the technical skill necessary for applying the method of science to the problems with which they are daily confronted in their Associations.

The Conference on the Association Profession held its twentieth annual gathering this year. It was organized in 1912 to study matters pertaining to the development of the secretaryship as a profession, and practically every important step along these lines taken since has been the result of pioneer thinking and discussion on the part of this group. Two main discussions engaged the attention of the conference this year:

1. An attempt to define the characteristic work of the secretary.
2. A consideration of the effects of the present depression upon Y.M.C.A. personnel.

Four sub-committees had been at work since the 1930 meeting on various phases of the first topic and reports were presented dealing with the following questions:

1. What are the main or essential aspects of the secretary's work? What are the objectives? What are the results?
2. How does the secretary perform his characteristic work? When or under what conditions is it competently performed?
3. What steps can be taken to improve performance?
   a. Would a grading plan for secretaries be desirable?
   b. What can be done with regard to outlining a plan of training for the different stages of professional experience?

The reports dealing with each of these questions were of very high order and the discussion which ensued was keen and stimulating.

The following is a summary of some of the major conclusions reached or actions taken:

1. Practically everything that the secretary does is done by members of allied professions. The difference seemed to be found (a) in a distinctive **purpose,** (b) in a **combination** of functions which the secretary performs. An attempt to state this distinctive purpose was made in one of the reports but the result did not find general acceptance and after a very illuminating discussion the matter was referred back to the committee for further study.

2. The following list of the characteristic functions of the secretary was presented, and will be used as the basis of further experimental work during 1931:

(1) Recruits and works with lay committees.
(2) Secures and maintains a membership.
(3) Enlists, trains and supervises lay counselors and group leaders.
(4) Guides membership groups in their group experiences.
(5) Counsels with individual members and conducts personal tests and examinations.
(6) Aids men and boys in their efforts to achieve an understanding of life and a sense of fellowship with God.
(7) Analyses the effect of community conditions on man and boy life.
(8) Maintains relationships with individuals and agencies who are doing similar work.
(9) Secures contributions.
(10) Supervises financial operations.
(11) Administers building, camp or other equipment.
(12) Participates in the formation and operation of policies.
(13) Evaluates the quantity and quality of work done.
(14) Employs and supervises his organizational co-workers.
(15) Maintains relationships with professional groups within and without the Association Movement.

3. A grading plan for Association employees was also submitted and approved. According to this plan a four-group classification was suggested:

a. Employees—persons whose responsibilities do not pertain to the conduct and supervision of program activities.
b. Assistants—persons related to program work who do not plan to continue with the Association or make the secretaryship a life work.
c. Non-certified Secretaries—persons desirous of remaining in the secretaryship who are eligible for certification.
d. Certified Secretaries—persons who have served acceptably for two years and have been certified.

4. A beginning was made in outlining a plan of training for junior secretaries during their first two years in the work.

The discussion of the present business depression and its effect on personnel brought out the following facts, which are drawn almost altogether from the experience of the American Associations.

1. Apart from the United States National Council and the foreign staff, there has, up to date, been no abnormal decrease in the number of secretaries employed.

2. Of the men who left the work during 1929, according to a sampling, only 18% were 35 years. In 1930 the corresponding percentage was 28. A relatively high percentage who left in 1930 were also from the upper educational levels.

3. About one-fifth of the total group of Association secretaries sustained salary cuts during 1930 —the average percentage of loss, according to sampling, amounting to approximately 6.6%.

4. According to Retirement Fund figures there were, during 1930: (a) 1299 salary increases, amounting to $347,708, or an average of $267.76. (b) 91 salary decreases, amounting to $37,595, or an average of $413.13.

5. Men transferring from one position to another during the past year have usually done so at a considerable salary reduction.

Careful work was done by a sub-committee on principles which should guide local Boards in making personnel adjustments at the present time. A full statement is available through the Personnel Division and may be had upon application.

CANADA AND NEWFOUNDLAND Y.M.C.A. FIVE PIN BOWLING CHAMPIONSHIPS

March 4, 5, and 6, 1931

Capreol Y.M.C.A., Ontario, was successful in winning the Championship Five Pin Bowling Tournament of the Y.M.C.A.s of Canada, their team rolling a total score of 3773, the highest score ever rolled in the National Y.M.C.A. Bowling Championships.

Both the highest individual scores were rolled by members of the Ottawa, Ontario team—Mat. Currie capturing the high three-game title with a score of 828; and Wm. A. Matheson, the high single with 323.

The results show some very fine bowling, there being no less than five single scores over 300; and the first four teams totals higher than last year's top score of 3417 made by Revelstoke, B.C.

Fifteen teams entered the tournament and congratulations are due not only to the winning teams but to all teams for the splendid spirit with which they competed, and it is hoped that they all got more out of this tournament than mere figures record —as one Association writes: "Despite the fact that we will not be in the prize winning class this year, it made for an evening of real fellowship and we consider the tournament well worth while."

RESULTS:—	Team Total	High Single	High Three
Capreol, Ont.	3773	819	312
Guelph, Ont.	3637	820	304
St. John's, Nfld.	3486	746	315
Ottawa, Ont.	3468	**828**	**323**
Schreiber, Ont.	3400	803	308
Charlottetown, P.E.I.	3375	768	298
Revelstoke, B.C.	3363	739	283
Montreal (R.R.), P.Q.	3211	670	270
Toronto Central (Eaton Club)	3094	699	255
New Westminster, B.C. (Sr.)	3075	715	262
Kitchener-Waterloo, Ont.	3074	703	273
Cobalt, Ont.	2974	743	264
New Westminster, (Young Men's Club)	2787	594	263
Toronto Central (Young Men)	2737	594	256
Toronto Central Seniors)	2671	673	277

A REAL MAN

(With Apologies to Kipling)

If you can keep your youth, when all about you
Men are growing old and finding pleasures few;
If you can walk your miles, when friends ride past you,
And make allowance for their riding too;
If you can work and not be tired by working,
Or playing hold your own with other men,
Or being beaten, don't once stop the trying,
And yet don't think you must retire at Ten;
If you can sleep eight hours with windows open
And never mind the icy winds that blow,
And exercise till all your pores are open
And bathe and tow'l until your skin's aglow;
If you will keep erect when you are walking
And hold your chest up high and figure trim,
And take the pose for which we have been striving
And day by day attack your work with vim;
If you can think and not make thought your master;
If you can laugh and yet be serious too,
If you can banish Worries and Disaster
And make your friends think that your cares are few,
If you can be a comrade to your children,
And find your relaxation in their play,
And learn again the faith of little children,
Who live and love and grow strong day by day;
If gold is not your only way of judging,
Success or failure in your fellow man,
If you can see the good in men you're meeting,
And serve them all in every way you can;
You'll find the best in life and be surrounded
With wisdom, health and love, unto the end,
Life will be joy and happiness unbounded,
And—what is more—you'll be a Man—my friend.